N° 21

Salvation from Popiſh Counſels, and a Popiſh Prince the Joy of *Britain*.

A

SERMON

Preach'd on the

Fifth of *NOVEMBER*,

In the Year, 1717.

Wherein the moſt Conſiderable Things, contriv'd for the Eſtabliſhment of *Popery* under the *Firſt Popiſh Prince* that ſhould be ſettled on the *Throne of England*, are faithfully Extracted out of the *Jeſuits Memorial* preſented to King *James* II.

By S. WRIGHT.

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THE *Publiſher* of the *Memorial* mention'd in the Title, and ſo frequently referr'd to in the following Pages, aſſures us in a *Dedication* to the then Lord *Almoner, that it was printed from the Copy preſented to King* James *himſelf.*

Concerning which Memorial he obſerves, that it contains the *ſeveral Projects laid down, by which our Proteſtant Religion was not only to have been rooted out of* England, *but the very poſſibility of its ever reviving here prevented: And this* (continues he) *I hope will teach ſome of the* diſcontented People *among us, to acknowledge, at leaſt, that our Danger from the Jeſuits Faction in King* James's *Reign was as great as we made it, and that our Deliverance by King* WILLIAM *and Queen* MARY *was a far greater Bleſſing, upon the Account of our* Proteſtant Eſtabliſhment, *than they have hitherto been pleaſed to believe it.*

I have heard it often wiſh'd, that there was not a Houſe in *England* without that Memorial. But conſidering how few will be at the Pains to peruſe a Book when it riſes to a few Hundreds of Pages, ſuch Extracts as thoſe in the following Sermon may perhaps be more uſefully diſperſed than the Book itſelf; and may be done upon much eaſier and cheaper Terms.

PSAL. IX. 14.

—*I will rejoyce in Thy Salvation.*

THE great and frequent Deliverances of *David* and his *People*, were of ſuch a Nature, as to ſuit the Caſe, even to a Wonder, of the PROTESTANT INTEREST in theſe Nations. And the *Songs* of *Praiſe* compoſed by divine Direction and Inſpiration in thoſe ancient Times, with very little Alteration, become exact to our own Circumſtances.

The *Salvation* mention'd in the *Words* read, was in many Reſpects like *That* which we are come together this Day to commemorate: And I would Hope that our *Rejoycing* alſo will be like that of the *Pſalmiſt*.

I ſhall therefore attempt in the following Diſcourſe to ſhew

I. What Kind of Salvation our Text ſpeaks of, and how far our Salvation from popiſh Adverſaries, is of the ſame Nature.

II. What that Rejoycing is, which by *David*'s Example is here recommended to us. *I will rejoyce in thy Salvation.*

I. Let us conſider, *What Kind of Salvation our Text ſpeaks of, and how far our Salvation from popiſh Adverſaries, may be compared to it.* And in making this Compariſon, we ſhould diſtinctly take Notice of the *Salvation* itſelf, deſcrib'd in this *Pſalm*; the *Enemies David* and his *People* were ſaved from; the *Time* in which their Salvation was wrought; and the *Manner* of it: In all which Reſpects, *Their* Salvation and *Ours* will appear to be very much the ſame. And whilſt we are conſulting the *Pſalm* before us for thoſe ſeveral Paſſages that may deſcribe the Salvation of the *Religious Jews*; We may take the Account of our *own* Salvation from ſome Extracts, which I ſhall faithfully give you out of the *Jeſuits Memorial for the intended* Reformation of England *under their firſt* popiſh Prince. *Publiſhed in* 1690. *from the Copy that was preſented to King* James II. By which you will ſee how great a Salvation was wrought for us in the *Abdication* of *that popiſh Prince* at the REVOLUTION; and in diſappointing and keeping out *another popiſh Prince*, by His Preſent MAJESTY'S Acceſſion and Government.

This I apprehend moſt ſeaſonable and requiſite, becauſe the Common People are now taught to imagine, That they might enjoy both their *Civil Privileges* and their *Religion*, tho' a *popiſh Prince* ſhould have reign'd over them.

1. If we conſider the *Salvation itſelf* that is ſpoke of in this *Pſalm*, *our Salvation* from *popiſh Enemies, will appear to be of the ſame Nature.*

The *Salvation* in our *Text* was ſuch as to ſecure the *Worſhip of* GOD, which was in *Zion* *; and to prevent the overthrow of *true Religion* by *Heathen* † Powers, and by the *Nations that forgat* GOD ‡: It was a Salvation in which the *National* Privileges of the *Jews* were concern'd, as well as the *Rights* of

* Verſe where the Text is. † Verſe 15. ‡ Ver. 17.

of *particular Perſons*. Maintaining of *David's Right* and *Cauſe* * being at that Time neceſſary to preſerve the Conſtitution in general, and to ſecure the Welfare of all Good Men. And then it was a Salvation in which *the Lives* of Many were concern'd alſo, as is plainly intimated by the *Pit made*, and the *Net hid* †; tho' others, and not the Parties intended were deſtroy'd thereby.

Our Salvation from *popiſh Enemies* will be found to reſemble this in all theſe Reſpects.

(1) *Hereby our Religion is preſerv'd, which was manifeſtly ſtruck at, and deſign'd to be utterly overthrown.* As ſoon as a good Catholick Prince ſhould be eſtabliſhed upon the Throne of theſe Nations. He *muſt make Account that the Security of Himſelf his Crown and Succeſſor dependeth Principally, of the Aſſurance and good Eſtabliſhment of the* Catholick Roman Religion *within his Kingdom* ||. And that He may be rendred the *moſt fervent Fartherer of the ſame*, He muſt bind himſelf by a Holy Obligation, Vow *and* Offer *to Almighty* GOD *for that Heroical Enterprize* ‡.

To make the more ſure Work in Overthrowing the *Proteſtant*, and ſettling the *popiſh Religion*, the King is to have a *Council* of *Conſcience* †† for the Direction of his Mind; and the People muſt be governed by a *Council* of *Reformation*: Concerning which you may take this Account *, "Nothing (ſays the Jeſuit) " will be of ſo much Moment " as to have certain prudent, and zealous Men " put in Authority by the Prince and Parliament, " and Pope's Holineſs to attend principally, and " as it were, only to this Affair (ſettling of Po- " pery). And for that the Name of Inquiſition " may be ſomewhat odious and offenſive at the " Beginning; perhaps it would not be amiſs to " name theſe Men a Council of Reformation; " and

* Verſe 4, † ver. 15. || Jeſuit's Memorial. *pag.* 204. ‡ Ib. *p.* 209. †† Ib. *p.* 205. * Ib. *p.* 70.

" and that their Authority might be limited " for ſome certain Number of Years, as four, five " or ſix, as it ſhould be thought convenient, and " ſufficient for the ſetting up and eſtabliſhing the " *Engliſh Church*. The Perſons of thoſe who were to make up this Council, muſt be of great Suffi- " ciency and Reſpect, and fit for the Purpoſe *." Their Buſineſs was to ſearch after, and reſume all the *Church* and *Abbey-Lands*: To keep all Religious and Eccleſiaſtical Perſons out of the Realm, but ſuch as ſhould have their Licenſe and Authority †: To call ſome of all the Religious Orders in other Countries, to be placed joyntly in the City of *London*, and from thence to be derived by little and little into other Places of the Realm ‡: To erect a new *Military* Order of *Knights*, to fight againſt Hereticks ††: To ſettle a Correſpondence in all the Shires of *England*; and to place in thoſe as they ſhould ſee fit, *Preachers*, *Confeſſors*, and a long Train of Things *. " And for that the " Reverence of Religion, and Motive of Devo- " tion to the People, doth greatly depend on " theſe external Things, it muſt be one princi- " pal Care of this Council to have 'em well re- " formed:" To fix a *Calendar* for Holy-Days †: To ſet up Societies in Pariſhes: To erect a new Univerſity about *Durham*, or *Newcaſtle* || for Poliſhing thoſe Parts toward *Scotland*: To order *Grammar-Schools*; deſtroying Heretical Books and Pamphlets; (that is, whatever they ſhall determine ſuch) To ſee that a *general Story* be collected of the moſt notable Things that have happen'd ſince *Popery* was diſgrac'd in *England*, and to procure that due Honour be done to *popiſh Martyrs*, &c. *. And when this Council ſhall have ſettled, and ſecur'd the State of *Catholick Religion*; 'tis then

* Ib. *p.* 71. † Ib. *p.* 75. ‡ Ib. *p.* 75, 76. †† Ib. *p.* 78. * Ib. *p.* 82. †87. || *p.* 90, 91. * *p.* 97.

then repreſented as neceſſary, " That they " ſhould leave ſome *good* and *ſound* Manner of *In-* " *quiſition* * ; for that without this Care, all will " ſlide down and fall again ; and this to be or- " der'd in divers Points according to the *diligent* " and *exact* Manner of proceeding in *Spain* *.

From all which it appears, how much the *Proteſtant* Religion is concern'd in our being ſaved from *Jeſuitical Counſels* and a *popiſh Prince* ; ſince if thoſe had prevailed, the whole Land was to have been reformed after this *Model :* That is, by the utter *Deſtruction* of our Religion.

2. By our *being ſaved from Popiſh Enemies, our Civil Liberties, and National Privileges are preſerv'd, which otherwiſe they had contriv'd to Wreſt from us.*

The *Authority of the* CHURCH *muſt take Place of the* KING'S *Authority ; and the Civil Powers be ſubjected to the Eccleſiaſtical* †. Whoever upon this Head conſults the *Jeſuits* Way of arguing, will find it exactly copy'd after by the diſaffected Party among us to this Day. And our Salvation appears to be the greater, and more wonderful when we ſee how eaſily ſuch Notions have been ſpread, and how ready the common People are to fall in with them.

As to the *Succeſſion* to the *Crown*, it is expreſsly provided " That the State of *Catholick Religion*, " and the *Succeſſion* be in ſuch manner *linked toge-* " *ther* as the one may depend, and be the Aſſu- " rance of the other ††.

As to *Parliaments*, new ways of *Election* are to be appointed ; particularly one Way that is very extraordinary, for the *Biſhop* of the *Dioceſs* to Judge concerning the *Knights* of the *Shire*, and as they were Thought fit to ſerve in Parliament or not, by *ſuch Biſhops*, ſo they were to *confirm* the *Election*,

* Ib. *p.* 98. * *p.* 99. † *p.* 196 to *p.* 202. †† *p.* 214.

Election, or to have a *negative Voice* in it *. The *Catholick Prince* alſo whom GOD ſhould ſend is repreſented as being well able to *procure ſuch a Parliament* as he would have †. When this Parliament ſhould meet they were to determine who ſhould have *a Voice*, and who ſhould have *none*; ‡ and whether it was a *lawful Parliament*, or no. It muſt be made *Treaſon* for ever for any Man to propoſe any Thing for *Change* of the *Catholick Roman Faith*, when once ſettled. This Parliament muſt conſider whether the *firſt Parliament* holden in Queen *Elizabeth*'s Days were a good and lawful Parliament, or no: And if it were not lawful, that then all *other Parliaments* ſince that Time depending thereon, and wanting true Biſhops, may be declared *in themſelves* to have been of *no Force*, nor yet the *Laws* therein made; and conſequently to be put out of the *Book of Statutes*; except ſuch as this Parliament ſhall think neceſſary to confirm and ratifie or make anew *. Such Methods are contrived for Members of Parliament giving their Voices, as that it ſhould *not be diſcovered what Opinions any particular Men were of* ‡‡: Many *new Laws* were to be made that ſhould quite alter the whole Conſtitution.—*Viſitors* were to be appointed over *Judges*, *Lawyers* and the *Inns of Court* *. As for thoſe in *low Circumſtances*, effectual Care was to be taken to keep 'em low †: New Methods were to be obſerv'd for the *letting of Lands*, and diſpoſing of *Children*, and ordering of *Servants* ‡. And thus in every Inſtance the *Rights* and *Privileges* of *Engliſh* Men were to be invaded, and Wreſted from us, whenever a *popiſh Government* ſhould prevail in *England*. We may therefore, on

* *p.* 104. † *p.* 15. ‡ *p.* 105. * *p.* 109. ‡‡ *p.* 106—*p.* 103, 107, *&c.* * *p.* 246. † *p.* 257. ‡ See Memorial Part III. Ch. III.

on this Account, greatly rejoyce in our Salvation. For farther.

3. It is a Salvation by *which a Multitude of Lives are preſerv'd, that otherwiſe would have been loſt and taken away.* There are certain Caſes in which the *Council of Reformation*, and Others in Power by their Direction, are to proceed *with Reſolution* in ſharp *Executions of Juſtice* *. And when one conſiders how much Cruelty there is in the tendereſt Mercies of theſe Men; what a deplorable Condition muſt Thoſe be in who fall under their *ſharp Executions*? Who They were that are mark'd out for ſuch dreadful Sufferings, may be learnt from another Paſſage, where all that have oppoſed Popery, or been converted from it, are reckoned up, under the Names of *Arch Hereticks, falſe Biſhops, Preachers, Miniſters, Apoſtates, Traytors to the Cauſe* (i. e. of the Popiſh Church) *Strangers and Foreign Hereticks that do oppreſs the Realm, and others of the like Crue and Condition* †. —Theſe are to *be given up to the* STRONG ARM *of the Catholick Prince*, that ſhould be eſtabliſhed on the Throne; And he is directed, in dealing with ſuch, to *imitate the Government of Almighty* GOD, when He takes Vengeance on impenitent Sinners *. The *nobility* that are *Romaniſts* are excited to *ſhew their Valour againſt Hereticks now at Home*; by looking to the *Examples of their Anceſtors, who undertook long, coſtly, and perillous Journeys into* Aſia, *and other Countries to fight againſt* Infidels, *leſs dangerous and odious to* GOD (ſays the Memorialiſt ‡.) *Than theſe* Hereticks.

How many valuable Lives muſt at this rate be deſtroy'd? Nay, how many whole Tribes and *Families* muſt be made Sacrifices, if ever a *popiſh Prince* ſhould come to have full Power over us?

* *p.* 99. 100. - † *p.* 44. * Ib. ‡ *p.* 222.

How great then ſhould our joy be, When we think of being ſaved, as we are this Day!

II. If we conſider the *Character of the Enemies* David *and his* People *were ſaved from*, our *Salvation will appear to be like* Theirs; and this will further heighten our Senſe of the *greatneſs* of it. To read and hear of ſuch deſtructive *Counſels and Deſigns* againſt us, may well affect us; but much more muſt it do ſo to conſider the *Character* of thoſe Men, who were to carry on, and execute ſuch Deſigns. If *David*'s Enemies were of a Proud *boaſting* Temper, if they were *Cruel* and withal very *Treacherous*, juſt ſuch are Ours.

(1) The Enemies of the *Proteſtant Intereſt*, like *Thoſe* of *David* and *Iſrael*, are of a *moſt Proud and Boaſting Spirit*. *David* ſpeaks of his Enemies as glorying in the former Deſtructions they had made; and ſtill acting with the ſame Spirit, as if they Thought to carry Deſtruction where ever they pleas'd: *O thou Enemy — Thou haſt deſtroyed Cities, their Memorial is periſhed with them*; and on this Account the *Pſalmiſt* ſpeaks to them, in a Way that Upbraids them, with what they us'd to make their Boaſt. So the *Papiſts* have been boaſting themſelves againſt the *Proteſtant* Intereſt in theſe Nations, one Age after another; and have riſen to ſuch a Height in their Aſſurance of carrying all before them, that our Salvation is hereby rendred the more Signal, and Glorious.

We are told by the Publiſher * of the *Jeſuit's Memorial*, out of which the former Quotations are taken, "That Fa. *Parſons*, an Engliſh *Jeſuit* (our greateſt Enemies thus commonly ſpringing up from ourſelves) " and Card. *Allen* in *Spain*, were the " chief Promoters of the *Spaniſh Invaſion* 1588. To make this the more ſucceſsful, theſe Men wrote a Tract in Defence of it: In which there are cer-

* Introduction *p.* XLIX.

certainly the moſt flagrant Proofs of an inſolent, boaſting Temper, that can poſſibly be produced. "It is *An Admonition to the Nobility and People of* "*England*: Wherein with ſwelling Words they con- "demn the Government of Q. *Elizabeth* as impi- "ous and unjuſt, herſelf as an Uſurper, obſtinate, "and impenitent; and for this Reaſon, Pope *Six-* "*tus Quintus* moved by his own and his Prede- "ceſſors Zeal, and by that which ſtill was the "Foundation of all their Confidence, *the vehe-* "*ment Deſire of ſome principal Engliſhmen*, had uſed "great Diligence with divers Princes, eſpecially "with the *Spaniſh King*, to uſe all his Force that "ſhe might be turn'd out of her Dominions, and "her Adherents puniſh'd."

And then with a Confidence that nothing but *Popery* could inſpire, they add, "Wherefore ſeeing "theſe Offences, ſome of them rendering her un- "capable of the Kingdom, others unworthy to "live; his Holineſs, by the Power of GOD and "the Apoſtles, reneweth the Cenſures of *Pius V*, "and *Gregory* XIII, againſt her, excommunicates "and deprives her of all Royal Dignity, Titles, "Rights and Pretences to *England* and *Ireland*, de- "clares her Illegitimate, and an Uſurper of the "Kingdoms, and abſolves all her Subjects from "their Obedience, and Oaths of Allegiance due "to her."

At this intolerable Rate they go on, denouncing the moſt dreadful Things againſt all Oppoſers, granting Privileges, and promiſing a *plenary Indulgence, and Remiſſion of all their Sins* to their Friends, and managing as if the Day had been already their own: When, to the eternal Diſgrace of their matchleſs Arrogance, their *Invincible Armado*, ſhamefully miſcarry'd, and ſtill GOD was pleaſed to Blaſt all their Attempts.

In the ſame Manner theſe *boaſting Men* glory'd of

a *Stroke that ſhould be ſtruck, which ſhould reach the whole Nation*, and in ſpite of all Oppoſition, ſhould ſubject *England* to the *See of Rome*; thinking themſelves ſure of Succeſs in the Buſineſs of the *Gunpowder-Treaſon*.

But that which comes nearer to ourſelves was, The Aſſurance with which our *popiſh Adverſaries*, both ſpoke and acted in the Reign of K. *James* II. In the *Preface* to the *Memorial*, which, as I told you, was laid before that *popiſh Prince*, the Author boaſts with huge Confidence, "That GOD will moſt certainly reſtore the Realm of *England* to *the Catholick Faith* again." And hereupon theſe Men take upon 'em beforehand, like *Pharaoh* of old, to divide the Spoil; to determine who ſhall be in Authority both in *Church* and *State*; and to diſpoſe of all Things ſo, as intirely to overthrow the whole Conſtitution. This is abundantly prov'd from the foregoing Quotations. And much more might be added, which it is not needful at preſent to trouble you with.

Now, to have ſuch amazing Impudence as this rebuk'd, Time after Time, and a People ſaved, that ſeem'd thus mark'd out for Miſery and Deſtruction, how does it magnify our Salvation!

2. The *Enemies of the* Proteſtant Intereſt, *like thoſe of* David, *are bloody and cruel Men*. Indeed, the Proud and Boaſting, are generally Mercileſs and Hard-hearted. The Enemies of *David* and his People were ſuch, that when GOD is repreſented as proceeding againſt them, 'tis by *making Inquiſition for Blood* *: That is, ſearching for, and avenging upon them, all the Blood they had unrighteouſly and wickedly ſhed.

But what Bloodſhed or Barbarity in the World can ever come near that for which *Popery* has made itſelf infamous? If we look into the *Hiſtory* of any of

* Ver. 12.

of the *popiſh Kingdoms* throughout *Europe*; nay, if we look only into our own *Book of Martyrs*, we may ſee what is to be expected from *Popery*, when ever it gains Footing here.

Our Salvation by the REVOLUTION in 1688, with all the now happy Conſequences of it, will appear very great on Account of our being delivered from ſuch cruel and mercileſs Enemies, as the *Papiſts*, if we conſider one or two Paſſages in thoſe *Notes* that were to have guided K. *James* and his Court in their Proceedings. "It is not ſufficient (ſays the *Jeſuit*) "for the Security of any careful "Man's Conſcience, to ſay, *That the See Apoſtolic tolerated with ſome Things in* Q. Mary's *Time* *: "For that it is well known how Times and Matters went then, and how the *See Apoſtolic*, like "a prudent and pious Mother, was content to "take of her Children what ſhe could get, rather "than loſe all: So that the Toleration then uſed "(as in Truth it may be ſaid †) was upon Conſtraint and Fear of further Inconveniencies." — There is much more to this Purpoſe, 'till it is added, "‖ That ſeeing Almighty GOD, has declared "his heavy Diſpleaſure, ſince the Patching up "Matters at that Time, 'tis verily hoped, that "there will be ſuch a Zeal and Diſpoſition, as "that a *Reſtitution of the Roman Religion may eaſily be brought to paſs at the next Reformation.*

From hence then, let any Man in his Senſes judge, what muſt be our Condition upon the Eſtabliſhment of a *popiſh Prince*, whenſoever he ſhould get the full Power into his Hands: ſince the *Toleration* in Q. *Mary*'s Days, is ſo ſeverely animadverted upon, and Matters are not *to be patched up* any more by ſuch gentle and backward Proceedings. That is, when ſo ſmall a Number, as they count

* Jeſuits Memorial. *p.* 51. † It is the Jeſuits own *Parentheſis*. ‖ *p.* 52.

count it, were ſtripp'd of their Eſtates, and all they had; and when the Fires in *Smithfield*, and *other Places*, were Lighting continually to burn ſo few of the *Proteſtants*. What can be expected from ſuch Men as complain, notwithſtanding all this, "That *there was want of Zeal in* Q. Mary's *Time*, "*to the* Grief *and Diſcouragement of many* *: What, I ſay, can be expected, but that they ſhould eaſe themſelves of this *Grief*, the next Time the *Proteſtant Intereſt* in theſe Nations, ſhould fall into their Hands.

This tends greatly to increaſe a Senſe of our Salvation, when we conſider ourſelves, as deliver'd out of the Hands of thoſe, who have been ſhedding the Blood of *others* without Cauſe, and without Mercy; and in whoſe Deſigns and Contrivances, *we* were counted but as *Sheep for the Slaughter*.

3. *Theſe Enemies of the* Proteſtant Intereſt, *like thoſe of* David, *are alſo very treacherous and Perfidious*. The Concealment of the Snares and *hiding* † the *Net*, laid by the Enemies of *David* and his *People*, does but very imperfectly repreſent the *popiſh* Arts of covering their deſtructive Snares, and treacherouſly drawing Men into them.

I ſhall not now inſiſt on the many treacherous Managements which ariſe from that known, and leading Principle among them, *That Faith is not to be kept with Hereticks*. They may tell us, they deſign one Thing, when they are ſet upon the quite contrary: They may profeſs the greateſt Reſpect, when they are full of Rage and Venom; like thoſe the *Pſalmiſt* ſpeaks of, *Whoſe Words are ſmoother than Butter; but War was in their Heart* ††. They may give the moſt ſolemn Aſſurances of Friendſhip, and yet think themſelves bound to betray, or to deſtroy. No Bonds or Engagements

* Ib. *p.* 30. † Ver. 15. †† Pſal. lv. 21.

ments can ever be ſuppoſed to hold Thoſe, who upon Principle can make their *Right Hand*, a *Right Hand of Falſhood* *.

But inſtead of inſiſting on the various Inſtances of their Treachery, which might be collected out of other *Books*, I ſhall content myſelf in reciting *one Paſſage* out of the *Memorial*, I propoſed to keep my Eye principally upon. "Conſidering "the preſent State of the Realm (of *England*) "and how generally and deeply it is, and has "been plung'd in all Kind of Hereſies †, *Per-* "*chance it would be good not to preſs any Man's* "*Conſcience at the Beginning for Matters of Reli-* "*gion*, for ſome *few* Years; to the End that eve- "ry Man may more boldly and confidently utter "his Wounds, and ſo be cured thereof. And that Mens Principles, and their Abilities to defend them, might be known the more fully, "publick Diſputations are to be appointed at "*London*, *Oxford*, *Cambridge*, and other fit Places, "where the *Heads* of Hereſies might moſt conveniently have Recourſe ††. By which means "the *Prince* would come to know at the End of "a certain *Time preſcrib'd*, what *Diſpoſition* of "People he had within his Realm, which otherwiſe would be hard to do ‡.

And if after Men are thus led to betray themſelves, any ſhould be found *Boyſterous*, *Stubborn* and Rebellious; that is, if They ſhould maintain any Thing which the *Prince* or his Directors of Conſcience, require Them to renounce, they are to be dealt with in the ſevereſt manner *.

Thus by our being ſaved from *popiſh Counſels* and a *Popiſh Prince*, We are delivered from a *Treachery* that would have brought upon us all kinds of Miſery. And to be ſaved from Men of ſuch a *Character* as this, is a double Salvation.

III. If

* Pſal. cxliv. 8. † *p.* 32. †† *p.* 36. ‡ *p.* 35. * *p.* 44.

III. If *we conſider the Time of that Salvation deſcribed in the Text,* Ours *will appear to be as Eminent on that Account as* David's *was.*

There are two Things remarkable, as to the Time of *David's* Salvation; It was wrought at a Seaſon when his Friends and adherents were very *little able to help themſelves,* and when there was very *little Space left for Help* to come any other way.

(1) *When they were not able to help themſelves.* Therefore the *Pſalmiſt* ſpeaks of them that were ſaved with him, as an *oppreſſed Party* †; And as thoſe that were *poor* and *needy* *. Nay they were in ſuch very low Circumſtances that it ſeems to be recorded, for the Encouragement of all that ſhould afterward be in Diſtreſs, *The Needy ſhall not always be forgotten, the Expectation of the Poor ſhall not periſh for ever.*

In ſuch Cicumſtances, has GOD ſaved the true *Proteſtant Intereſt* in theſe Nations, once and again: When their Strength was ſmall; when Power and Authority was lodg'd in Thoſe that had the ſtrongeſt Inclinations to employ it againſt them; and had the fulleſt Inſtructions ſo to do: This was moſt notorious in the Reign of K. *James* II. The *Jeſuits Memorial* reckons up ſeveral Things, which give great Force to the *Roman Catholicks* in *England,* and make the Proteſtants comparatively weak and feeble. He tells us that *England* would more eaſily receive *Popery* than any *other Proteſtant* Country; yea, that Difficulties which ariſe even in ſome *Catholick* Countries would not be found here ‡. "All is now Zeal, (ſays that "Author) and Integrity in our new *Clergy* (Al- "mighty GOD be thanked for it) and no leſs "in our Laity and *Catholick Gentlemen of* Eng- "land *that have born the Brunt of Perſecution* for "many Years * ". And no doubt but the more any of

† Ver. 9. * Ver. 18. ‡ *p.* 4. * Ib.

of the *Papiſts* have ſuffered, the more Violent they will be in avenging themſelves if ever they ſhould get uppermoſt again.

Laſtly, (continues he *) for our more Encouragement, it ſeemeth that the ſweet and high Providence of Almighty GOD hath not been ſmall, in conſerving and holding together a good Portion of the material Part of the old Engliſh Catholick Church above all other Nations that are over-run with Hereſy; for that we have yet on Foot many principal Monuments that are deſtroyed in other Countries; as namely we have our Cathedral Churches and Biſhopricks yet ſtanding, our Deanries, Canonries, Archdeaconries, and other Benefices not deſtroyed; our Colledges and Univerſities whole; ſo that there wanteth nothing but a new Form to give them Life and Spirit—And thus he goes on till he concludes †, That every true Catholick Man ought to concur the more willingly, and to Help wherein he may, to this holy and perfect Reformation that is pretended."

Now to conſider all the Advantages for ſetting up of *Popery* that are here mentioned, and then to conceive of *Papiſts* being put into Places of Diſtinction, Eccleſiaſtical, Civil and Military, and getting the Power into their Hands, as in King *James*'s Time 'tis well known they did; How great muſt their Strength be? And how little able were the poor diſtreſſed Inhabitants of this Land to have helped themſelves, had not GOD raiſed up a Deliverer for us in a Neighbouring Country, and from thence ſent him to us?

In the late Reign, again, the popiſhly affected roſe very high in counting their Advantages, and in the Calculation of their Numbers, making themſelves *Nine* to *One*; and endeavouring to

* Memorial *p.* 5 † *p.* 6.

throw publick Affairs into ſuch a Poſture as might leave no Room for exerting that Power and Strength which remain'd among the moſt ſtaunch Proteſtants: Yet at ſuch Seaſons as theſe has God wonderfully interpoſed for our Salvation, when the Power to help ourſelves has been moſt ſenſibly declining, or under Reſtraint.

(2.) The *Salvation of* David *and his* People *was wrought when there was but very little Space left for any Help to be ſent to them; and thus alſo has* GOD *wrought Salvation for* Us. This the *Pſalmiſt* plainly ſpeaks of, as his own Caſe, in the *Verſe* before our *Text*, When he ſays, *Thou lifteſt me up from the Gates of Death.* Intimating that Deſtruction and Ruin was ſo *near*, He was at the very *Gate* of it.

Thus at the REVOLUTION in 1688, How near were we, to being over-run with *Popery*? As K. *James* was earneſtly requeſted in the *Memorial* laid before him, to employ his *whole endeavour* and *Authority* in *reſtoring the Catholick Religion* *; So did he, to do him Juſtice, apply himſelf to this Work with great Diligence and Reſolution. He ſhew'd no Regard to the Laws of the Land, ſeized the Charters of Corporations, and enter'd into ſuch Meaſures with Reference to the Church and the Univerſities, the Court and the Army, and ſuch were his Managements in this City, as would in a very little Time have accompliſh'd the *Reformation* then propoſs'd. But when all was driving on in a moſt furious and eager Manner, when our Ruin was advancing with the greateſt Swiftneſs, then came our Help as ſpeedily and ſeaſonably, and we were ſaved from the Hands of our Enemies.

How narrowly we have ſince eſcaped falling into their Power again, by his preſent MAJESTY's coming

* Page 205.

coming to the Throne at ſo critical a juncture is a Matter freſh in our Memories; and therefore I need not ſtay to enlarge upon it. Had a *popiſh* Prince been ſettled upon the Throne when King GEORGE was, I doubt not, but long before this Time, we ſhould have been paſt all Hope, and all human Means of Helping ourſelves. And there was ſo much Danger and Likelihood of this, that for my own Part, I muſt ever eſteem His MAJESTY's Acceſſion, as a being *lift up from the very Gates of Death.*

IV. The *Salvation of* David *and his* People, *was very eminent in the* Manner *of its being wrought*; and ſo is *our Salvation.* As hereby a *laſting Diſgrace* is thrown both upon their and our *Enemies*; and as GOD has ſhewn his Favour in declaring the *Juſtice* and *Righteouſneſs* both of their *Cauſe* and ours.

(1.) *David's Salvation* and *Ours* herein agree as to the Manner, That *a laſting Diſgrace and Infamy was fix'd upon the Enemies of both.* The Language of the *Pſalmiſt* is, *Thou haſt rebuked the Heathen*; *Thou haſt deſtroyed the Wicked*; *Thou haſt put out their Name for ever, and ever* *.

This we may apply in Part to ourſelves; to GOD's Rebuking the *Papiſts* in our Land, as He did the Heathen in the Land of *Iſrael*; and alſo Deſtroying them when they had thought to bring Deſtruction upon others: But yet there is a Generation that keeps their Name from being put out, and that are doing all they can to magnify and greaten it. This however, is obſervable, that every Attempt of our *popiſh Adverſaries* ſince the Proteſtant Reformation, has tended more and more to fix upon them, in the Eſteem of all Wiſe Men, a deſerved Reproach. And, I doubt not, but there will be Some in every Age to per-

* Verſe 5.

petuate their *Reproach*, and to make it as lasting as that of *David*'s Enemies, which he tells us, *shall never be taken away*.

When Men of an insulting, cruel, and treacherous Temper, are cross'd and disappointed by any signal Steps of Providence, their Disgrace must be very great: And that both in the Sense they have of it themselves, (causing the greatest Fretfulness and Chagrin in their own Spirits) and also in the Triumphs of Those that are made to Rejoyce over them. When those that have *said in their Hearts, They would ascend into Heaven, and would exalt their Throne above the Stars of* GOD; and would sit *upon the Mount of the Congregation* *: That they would *ascend above the Heights of the Clouds, and be like the Most High*, in their Power and Dominion; as if Nothing should stand before them to obstruct or delay their Designs: When, I say, such Sort of Creatures as these *are brought down to the Sides of the Pit*; then no other can be expected, but that they who *see them, should narrowly look upon them, and consider them*, and ask, *Are* these the Men *that made the Earth to tremble, that did shake Kingdoms* †? Surely we may conclude, That the *Seed of Evil-Doers shall never be renowned* ‡.

The *Papists*, indeed, have many artful Ways to Wipe off Reproach from themselves: Denying some Facts; giving fair, but false Colours to others; and laying Things falsely at the Door of Those to whom they do not belong; and thinking to consecrate even the worst Things charg'd upon them, by a sacred Pretence of serving the Church: But our *Histories* are now too full of the Accounts of their wicked Attempts, and we have too many public *Inscriptions* and *Memorials* of their Villany, and even at this Day we have too many *Scars*

* Isa. xiv. 13. † Ib. ver. 16. ‡ Ver. 20.

Scars, occaſion'd by our Conteſts with Them and their Adherents, to leave any Room for Crediting the favourable Things they have to ſay for themſelves. Their late *deſperate Enterprizes* ſeem to ſpeak this as their own Judgment, " That if they " did not overthrow the Preſent *Settlement of* " *the Crown*, their Name muſt be put out in theſe " Nations, from one Generation to another.

(2.) If *the Manner of* David's *Salvation* was ſuch, as *declared the Favour of* GOD, and the *Juſtice of his Cauſe*; in this Reſpect alſo, we may magnify *our own Salvation*. Thus the *Pſalmiſt* ſpeaking to GOD, ſays, *Thou haſt maintained my Right and my Cauſe, Thou ſateſt in the Throne judging right* †. And in the ſame Language may We rejoyce in the *diſtinguiſhing Favour* of Heaven.

GOD has declar'd by a *Variety* of Providences, that He does favour our righteous Cauſe. And tho' we muſt acknowledge, our *Iniquities* have continually *teſtify'd againſt us*; yet for his *Name's Sake* He hath done this. Our Enemies have boaſted of their being the *only Church* and People of GOD; and they pretend to *Infallibility* in their deciding this Matter; and they pretend alſo to a Power of Working *Miracles* for the ſupport of their Cauſe: And yet for all this, they have not been able to make one Attempt that has prov'd them *infallible*, either in *Judging* or *Acting* againſt us; nor yet by any *miraculous Power* to controul and to over-rule Events ſo as to ſecure Succeſs to themſelves. And ſhall we then give up the Comfort of concluding, That GOD favours our righteous Cauſe, only becauſe theſe Men continue to talk as inſolently as ever? No; let them imagine, and ſpeak high Things as They will, We ſhould glory in this, That GOD *forgetteth not the Cry of the Humble*.

Whatever

† Ver. 4.

Whatever has made any *ſignal Event* to be aſcribed to GOD, ſeems to lie mediately, or immediately in the Methods of our Salvation from the *Romaniſts*. If they have ſaid, Their Counſels ſhould prevail: GOD has turned them into Fooliſhneſs: If they have ſaid, Their *Alliances*, *Strength* and *Power*, ſhould carry the Day; GOD has broken, or pour'd Contempt upon theſe once and again: If they have been *Plotting* in ſecret, and carrying on their Deſigns in the moſt concealed Manner poſſible; GOD has ſtill brought all to Light, and unravell'd thoſe Schemes which they boaſted, could not poſſibly be hinder'd from taking Effect. If they have appear'd in the *open Field*, and made ſolemn Appeals to Heaven to decide the Quarrel by the Succeſs of Arms; yet here alſo they have turn'd their Backs, and have not been able to ſtand in the Battle. Surely after GOD has ſo many ways appear'd to ſave us, and given ſuch repeated Proofs of His Providential Concern for us, we ought to rejoyce in ſuch a repeated, continu'd Salvation, as declaring that GOD does maintain our *Right* and our *Cauſe*.

So that upon the Whole, if *David* had Reaſon to Glory of his Salvation and rejoice in it, we alſo have Reaſon to ſpeak very highly, and joyfully concerning Ours.

III. I ſhould now procceed to *ſhew what that Rejoycing is which the Example of* David *here recommends to us*. But the Time being ſpent I muſt not deſcend to particulars: Only in the general let it ſuffice to ſay, that if we are guided by the *Pſalmiſt*'s Joy in expreſſing our *own*, it muſt be a Joy that ſhall be *ſuited* to the Salvation ſpoken of, and it muſt be *raiſed* in ſome Meaſure according to the greatneſs of that Salvation.

We

We now commemorate a Salvation that has preſerv'd our *Religion* and the *pure Worſhip* of GOD to us; and therefore our *cheif* Rejoycing ſhould be in the *Temple* and *Service* of our GOD. But we alſo commemorate a Salvation that has ſecur'd our *Civil Rights*; and therefore we may very properly Expreſs our Joy on this Account in *other ways* and in other *Places* of Concourſe. And then looking upon our *Lives* and all that is *dear* to us as reſcued from Deſtruction, our Joy and Gratitude ſhould riſe to a Pitch, that may ſhew we preſerve a juſt Senſe of our great Deliverance.

Yet always remembring to aſcribe the Glory of all to our Lord JESUS CHRIST who is become the Author of eternal Salvation to Them that obey him: And who alſo, as he is now made Governour of all things both in Heaven and Earth for the Good of his *Church*, ſhould be owned and glorify'd in all ſuch *Temporal Salvations* as Thoſe of this Day.

To Conclude. A right rejoycing will not only be pleaſed with a being ſaved from *popery*, but with the *Means* and *Inſtruments* that GOD in his Wiſe Providence has ſeen fit to uſe. On this account we ſhould honour the *Memory* of King WILLIAM, and Triumph in the *Acceſſion* and *Government* of King GEORGE. 'Tis a moſt deteſtable ingratitude and perverſeneſs, for Men to profeſs their Joy in being ſav'd from *popiſh Enemies*, and at the ſame time to deſpiſe the *Hand* that brings Salvation. 'Tis juſtly to be ſuſpected that there is ſtill a ſtrong hankering after the *Garlick* and *Onions* of *Egypt* from which ſuch Men are brought, when they are quarelling with, and murmuring againſt Thoſe whom GOD has made their *Captains and Leaders to a Land of Reſt*.

But

But whatever Others may do, let us like the *Children of Zion* * be glad in our KING as well as in our GOD. And let us rejoyce in the Prosperity and *Increase* of that *Family* in which the *Crown* is now settled: making it our constant Request to Heaven, that we may never want a *Protestant Prince* to sit upon the *Throne* of these Nations.

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* Psalm cxlix. 2.

FINIS.